UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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Rules that Theodore Parker framed for himself on the eve of his wedding:

"Since by the will of God a wife is to be given to me, it is becoming that I prescribe for myself rules and laws. Therefore by God's help, I here resolve, promise, and bind myself steadfastly to observe, the following regulations:

1. Never, except for the best of causes, to oppose my wife's will.
2. To discharge all services for her sake freely.
3. Never to scold.
4. Never to look cross at her.
5. Never to weary her with commands.
6. To promote her piety.
7. To bear her burdens.
8. To overlook her foibles.
9. To love, cherish, and ever defend her.
10. To remember her always most affectionately in my prayers: thus, God willing, we shall be blessed."

The following note from the editorial column of the *Congregationalist* is good enough to do duty in the editorial columns of UNITY:

"A campaign to close the public schools would be almost as popular in Kansas as one to reopen its saloons." These words come, not from the lips of a frenzied prohibition orator, but from the careful editorial columns of one of the country's leading newspapers, the *Kansas City Star.*

Dr. Carroll's Church Census for 1911 shows thirty-one different denominations in the United States that number over one hundred thousand each, but this leaves out the Unitarians, Universalists, Quakers, and even the Christian Scientists, who boast of such phenomenal growth; they are outnumbered by the Dunkard Brethren (conservative) who during the last ten years added over thirty-nine thousand to their number, thus bringing them in at the foot of the list, the thirty-first in point of size. The regular Baptists (South) rose from the fourth to the third on the list during the last decade. The Roman Catholic Church about doubled its number and now stands at the head of the list, claiming 12,556,612 communicants. The second on the list are the Methodist Episcopalians, but they drop more than nine million from the Catholic count. Of course everybody knows but easily forgets that numbers do not count for truth or power, love or service.

The *Biblical World* for February, issued by the University of Chicago press, is a most attractive number. "The Significance of the Old Testament for Today," by the Editor, and "The Relation of Amos and Hosea to Present-Day Preaching," by Marshall Dawson, indicate lines upon which the Old Testament is to be re-discovered. As an "infallible" word of God, it has broken down in many minds and is challenged today by the result of modern scholarship, but as a store-house of human experience, a text-book of sociology, its value is continually increasing. Rush Rhees discusses the question, "Did Jesus Ever Live?" with the deliberation of a scholar and not with the impatience of a dogmatist. Among the book reviews that are enlightening and timely, is Professor George A. Barton's estimate of Professor Jastrow's recent book on "Aspects of Religious Belief and Practice in Babylonia and Assyria," which this Bryn Mawr professor declares "The best book upon the subject."

The new Encyclopedia Britannica, quoting from the Blue Book of Missions of 1907, reports the total population of the earth at 1,623,446,000. Of these 558,862,000 are reported as Christians of one type or another. 291,816,000 are reported as Confucianists and Taoists, 209,659,000 Hindus, and 216,630,000 Mohammedans, while there are but 137,935,000 Buddhists, thus putting Buddhism fifth in the list. Rhys Davids, basing his estimate on the census of 1870, in his little book on "Buddhism" in the S. P. C. K. series, puts Buddhism at the head of the list, counting 500,000,000 souls, or forty per cent of the population of the globe at that time, while he estimates the Christians of all classes at 327,000,000, or only twenty-six per cent of the population of the globe. Who is right? Probably both. It is a matter of counting. Rhys Davids gives Buddhism credit for the vast millions in China and Japan who have been confessedly touched by the life and teachings of the "Enlightened One," but who, in their devotion to the "Light of Asia," have not broken with the inherited religions of China, Japan and other countries. Doubtless many others face the perplexities of this writer when in his classes in religion he would fain give in some general but reliable way the relative strengths of the great religious systems of the world. Will not some statistical student of religion come to our aid and give, through the columns of UNITY, the more recent counts, by recognized authorities, of the religions of the world?

February is a great month in the modern calendar, for it includes the birthdays of Washington, Lincoln, Darwin and Charles Dickens. These names are connected by ties more profound than those of the Almanac. Darwin and Lincoln were born on opposite sides of the social globe, one born into culture, elegance, wealth, the other born into poverty, obscurity, and the simplest of surroundings, but both were endowed with truth and tenderness and their lives were tuned to high principles. The moan of the Brazilian slave girl under the lash staid with Charles Darwin as the cry of the New Orleans auctioneer selling a growing girl remained in the heart of Abraham Lincoln, and the connection between Lincoln and Charles Darwin is more than one of dates. In some real sense Charles Dickens might be called the Lincoln of England. He was born into poverty, struggled for an education, rose to great power and popularity, but never lost his child's heart. He, too, was thoughtful of the unfortunate, he helped emancipate the down-trodden, and he hated slavery with a holy hatred. During his visit in the United States in 1842 he fled from Washington and Virginia because he could not endure being served by slaves. This Centennial year is a good time to estimate the Dickens message, to revive the Dickens studies, to renew the Dickens enthusiasms, for they all make for justice in the industrial world, simplicity and brotherhood in the social world, democracy in the political world. Let us hail, then, the holy month in which were born the Saints of the new Calendar, St. George without the Dragon, St. Abraham of the Broken Fetters, St. Charles, the Science Seer, and St. Charles of the Flaming Pen and the Tender Heart.

One of the delightful successes at the Abraham Lincoln Centre, Chicago, in their month's celebration of Dickens, was the Moving Picture Show on the Centennial Day, the 7th of February. Three exhibitions were given to large audiences, two in the afternoon and one in the evening. The pictures that moved and almost talked before the eyes of the audience, pleased, informed and inspired both grandchildren and grandmothers, as they portrayed the career of David Copperfield, in the nurse's arms, through the harsh school and the hard life of the bottling works, into the shelter of Aunt Betsy Trotwood with her charming lawn, through the gruesome but striking and wonderfully beautiful scenes of the fisherman's hut on the seashore, to the happy marriage scenes of David and Dora and beyond. The autobiographical character of this story, little realized by the world until revealed by Forster, gave this picture-story a peculiar centennial significance. But the Dickens' end of this show was almost forgotten in the delight, intellectual as well as artistic, in the marvelous triumph of Edison. We wonder if in all his conjuring he has wrought so great a miracle on any other line as that which brings so many sciences, so many mechanical contrivances to a focus in the kinematograph. The questions on every lip at the close of these revelations were, "Why are these exhibitions so seldom? Why should this great and high contrivance be allowed to remain the temptation of the greedy and the vicious? Why should they not become a part of the settled equipment of church, settlement, public school and college?" To state these questions is to answer them. A great pedagogical, intellectual, ethical and spiritual future awaits this beautiful combination of the sciences and arts. The "Trust," and in this connection we would speak the word respectfully, was very willing to enter into the plans of the Abraham Lincoln Centre, and with the minimum of trouble to the Lincoln Centre force and for a reasonable money consideration, "the machine," the metallic booth, screen, reels, three in number, which it took about an hour to unreel on the canvas, were brought, set up, used and taken away. The least that the Lincoln Centre can do is an acknowledgment of the non-commercial delight enjoyed, and we here affix, without solicitation and without compensation, the address of the combine to which others moved to try this "show business" may write for further information and particulars.

MORTON FILM EXCHANGE, 538 S. DEARBORN ST., CHICAGO.

It may be of interest to some of our readers to know how one non-evangelical minister responded to an invitation extended to him and his church to join with a group of churches in the *Men and Religion Forward Movement.* He said in effect:

"I am here in response to a cordial invitation from your representatives, fully realizing, as did the friends who invited me, that I and my church are not included in the original scheme as projected by the promoters of the general movement, and knowing full well that this line is justified by the theological test, for if we insisted upon dogmatic interpretations of religion we would find ourselves separated by the entire diameter of the theological world. But knowing also that if religion be expressed in ethical and spiritual terms we would find ourselves united by the entire circumference of the spiritual life and the eternal verities, I and my church cordially accept your invitation to go with you as far as we are agreed and to step out when we come to points of difference, bidding you God-speed to your further undertaking and applying ourselves to the tasks and problems left in our hands. In the work looking toward civic betterment, the abatement of the curses of intemperance,

poverty, ignorance and the dissolute life, we are indissolubly united, and in the work of leading men out of the Church of Laodicea, where "they are neither hot nor cold," we are with you. In the work of purifying politics, in caring for neglected children and leading wayward boys into the ways of thrift, purity and morality, we are entirely together. All these represent what, to me, is the over-lapping territory in religion. Indeed, everything pertaining to the terrestrial interests of religion we hold in common. As to the other interests, the celestial destiny of the soul, we will when necessary work apart. Collectively, then, when we can, separately when we must. So I say to you, Brethren, take all the needy ones you can, shepherd them as you alone can, and bless you in your work, and I will be content to work with and for what is left, finding in what remains perhaps the worst and the best in the community. I thank you on behalf of myself and my people for the invitation which is accepted on these terms."

An ardent lay Evangelist said in response to this word from the heretical pastor: "Of seven committees projected, this Brother and his people will find welcome and ample room in five of them. From the remaining two he and his will be glad to be left off, and we will be willing to excuse them."

This also is a Men and Religion *Forward* Movement.

Abraham Lincoln

"Now he belongs to the ages." These words of Secretary Stanton's were the first to break the sobbing silence in the room where Abraham Lincoln had just breathed his last. The task of analyzing this many-sided character is hopeless. The attempt to discover and test his power is a continuous one. No one will deny today that Lincoln, the best beloved man of his century, is fast becoming one of the best beloved men of the race. This is because he was one of the few profoundly true democrats in history, and his democracy was rooted in the fundamentals of religion. He had a sublime sense of justice and an undying faith in righteousness. He was entirely consecrated to the decisions of the eternal scales which, without fear and without favor, measure to each one his just dues. Dr. Cuyler called him "the most religious ruler since Cromwell," and then promptly hastened to remove this limitation. The sense of justice gave him marvellous patience. He rested in the thought of the Eternal. He could abide by the unhasting and unresting deliberations of the stars. His appeal was ever "to the better angels of our natures." Weak men grew strong in his presence, cowardly men became bold. This made him the fore-seer in American politics. When he was but twenty-four years old, in one of his first political declarations he declared for woman's right to the ballot. Perhaps his earliest published speech was a temperance address. In his first annual message to Congress he anticipated the labor problem. In that address he said: "Labor is prior to and independent of capital and deserves much the higher consideration." He was a "civil service" reformer before the name was invented. Pathetically he said: "I might do something to save the Union if I could escape the hungry hordes of office-seekers." He was an Independent in politics. "Make no promises, I will abide by none," was his message to the Chicago Convention that nominated him. He saw through the confusion of politics the everlasting issue, and said in 1858, in effect, to the consternation of his friends: A house divided against itself cannot stand. This nation cannot be one-half free and one-half slave, and it will not be a slave nation. This was the challenge that led to the greatest political debate ever held. But when he came to his inauguration in 1861, his great antagonist from Illinois was present to hold his hat and cane. When the first shot was fired at Sumter, the "Little Giant," Stephen A. Douglas, stood beside the anxious President, saying, "There are but two parties in the United States now, patriot and rebel." So, inevitably, whether we will or will not, men are compelled to fall in with the mighty forces of history, which are ever onward toward liberty, towards righteousness and, in the long run, all the petty arguments of expediency will be brushed aside as idle and useless. The battle will be decided, if not by the ballot and the bayonet, then by the eternal decrees of truth and, according to the final demands of justice, the sublime behests of duty.

Memorial Roads

Chicago has had another great show, lasting through two weeks. The first week was given to the automobile, carriages for the transportation of the human. Of course this was a society event, and the competition ran along two opposite lines. One line was the luxurious one, the most elegantly upholstered, the most sumptuous in its equipment and swiftness in speed regardless of price. These had their admirers. The other line was in the direction of economy, simplicity, the cheapest consistent with efficiency and speed. This had a larger clientele. The men of average means, those who stand in need of conveyances, are waiting anxiously for the time when it will be cheaper to sustain an automobile than horses and carriages. The second week's exhibit was of the auto-car, the structure for freighting purposes, and this line represents the new things in the market. It is no mere coincidence that this exhibit of auto-cars should be followed

promptly in Chicago by the Good Roads Convention, for the good road must precede the auto-car. Given good roads from one commercial center to the other, and the auto-car becomes at once a competitive factor with the railroad. For short hauls of no more than fifty or sixty miles, freight can be handled in small quantities cheaper by the auto-car than by the railroad. There will be a saving in time, labor and cost. "Good Roads" is the next great demand in economical statesmanship. Far more important than the development of water-ways is the development by national and state initiative of long lines of highways. The local unit is always inadequate. What avails a good piece of road within the limits of a township if it begins in a mud-puddle and ends in a sand heap? The initiative must come from the larger unit. The nation should set itself to the task of building better highways, five-hundred miles or more in length. The State should set itself to the task of creating within its boundaries traffic arteries not less than one hundred miles in length. These State and national highways should be built without reference to local support or co-operation, for there would still be left work for county and town initiative in constructing lateral branches, side-roads that would serve as feeders and connecting links with these arterial lines.

Something in the direction of clearness would be gained by a wise, effective nomenclature. Let the national ventures be called Highways, the state ventures, Pikes, the county undertakings, Roads, the township enterprises, Paths, or something like this.

There is no realm of honest statesmanship in a cruder and more embryonic stage in the United States today than this realm of road-building. Rome made itself an empire by its great highways. The United States has made itself famous, and, in some spots and times, infamous by the creation of its railroads, which have encased the continent with an iron network. There remains for it yet a splendid opportunity in road-building, not simply something that leads from the barnyard to the nearest railway station, but something that will give a great net-work of streets over which men at distant points, afoot, on horseback, with carriage or automobile, may come into easy communication with one another, when necessary, without the help of steam railroad or steamboat.

Just now this discussion assumes patriotic phases. The Good Roads Convention in Chicago concerned itself vitally with the proposed Lincoln Memorial for which Congress has recently appropriated two million dollars. Two great schemes for this Memorial have been brought into sharp contrast. The artists, backed by the Architectural Associations of America, want to realize a great park dream at Washington, placing as a central attraction in the great new park on the banks of the Potomac a noble structure, classic in design, with some winsome arrangement of colonnades, in and around which American children will play and older ones will find leisure and rest. The other proposition is a great highway, a noble boulevard connecting Washington and Gettysburg; a great four-track road, two for carriages and two for automobiles, with sidewalk for pedestrians and a bridle-path for equestrians, all to be lined with noble trees and punctuated with fitting statuary and drinking fountains for man and beast.

Both schemes are attractive, perhaps both can eventually be realized, but there is little chance for the Gettsysburg Boulevard scheme to be realized at the cost of the Washington Park scheme.

Be this as it may, the idea of building memorial roads, connecting beloved names with the vital arteries of communication between men and men, is a fascinating one and one that it well becomes Democratic America to promulgate. Whether the Gettysburg Boulevard is realized or not, why should not Illinois begin now to build a great Lincoln Pike running the whole length of the great State he honored, reaching from Chicago to Cairo. We believe that Kentucky has already begun to build its Lincoln Pike, leading from Louisville to the Lincoln farm at Hodgenville, now safely secured to posterity. Let Nebraska have its J. Sterling Morton Road from Omaha to North Platte via Lincoln. Perhaps Kansas will glory in a John Brown Pike from Lawrence to the Mountains. Other States will commemorate their heroes, counties and towns their leading citizens, men and women. How fine, as well as convenient, would be a Frances Willard Road or a Clara Barton Pike, leading from somewhere and going somewhere worth while!

"Make level in the desert a highway for our God," was the cry of the old Hebrew statesman. We like to think that he had in mind this same problem. It was a better thoroughfare from center to center of earthly life, from the capital city of Jerusalem, that he was thinking of, not some rainbow aerial line to some supermundane "'holy city" in the skies.

FEBRUARY

Oh, the dear, delightful sound
Of the drops that to the ground
From the eaves rejoicing run
In the February sun!
Drip, drip, drip, they slide and slip
From the icicle's bright tip,
Till they melt the sullen snow
On the garden bed below.
"Bless me! What is all this drumming?"
Cries the crocus, "I am coming!"

—Celia Thaxter.

CORRESPONDENCE

And Still Another Word

We will allow our combative correspondent, Mr. Barton, to have the last word concerning the "hanging business," having explained our own attitude toward the problem and based our resentment to the gallows on our fundamental faith in the goodness of God, the vitality and adequacy of the Golden Rule and the religion based thereon, taught, as we understand it, by Jesus of Nazareth. We are content to let Brother Barton close the debate as far as we are concerned. But should he ever be moved to revise himself, we will give him a chance. EDITOR.

EDITOR OF UNITY:

You printed my two letters concerning the case of the young murderers, and I am not sure but I should now be silent. But bear with me a moment longer. Your editorials and the article by Rabbi Hirsch seem to me such excellent examples of that type of fallacy which is all too common in discussions of this sort, that I wish to make one more effort to show you and your readers if I can. It is one of the simplest and easiest of all fallacies, that of retreating into the fog of a generalization where the unthinking lose the sharp outlines of the particular case at issue.

But first, I note that both you and Brother Hirsch say not a little about the intensity of the attacks made upon you. It is not commonly a sign of confidence in one's cause that he must ask the galleries to witness that he is being hard hit. I have not seen that any one has said anything bitter or harsh; and if any one had, that has nothing to do with the argument. And even in as illogical an article as that of Brother Hirsch, he surely might have omitted telling his "ignorant" critics to look up the word "reprieve" in the dictionary. It is not in the dictionary that its real meaning is to be found in cases like this.

But now as to your method of answering the criticisms. You fall back into generalities about the lack of anything pretty on capital punishment. Suppose we agree on that point. That does not prove that this reprieve should have been granted. "Capital punishment is not good, therefore these men should not be hanged," is not by any means a certain conclusion. Prison is not good, yet it may be that these men ought to go to prison. Sour bread is not good, and yet it may be that many men ought to eat it rather than starve or kill their wives. War is not good, but that does not prove that a soldier should walk over to the enemy.

Suppose we admit that capital punishment may not henceforth be the ideal way to deal with murderers; it still may be that a considerable number of murderers ought to hang before we arrive at a rational, legal, and effective way of doing better. And I submit that there is a time for all things, and that the time to agitate in favor of the abolition of capital punishment is not just at the point when a peculiarly atrocious murder is about to be punished according to the law as it stands. All argument based on generalities loses its point in such a case.

Personally I greatly hope that capital punishment may be legally abolished, but decently and in order, and with due regard for the protection of society; but I do not regard this as the time to discuss that.

Reduced to its real meaning the argument seems to be that as the Polish people in America regard hanging as the proper punishment for murder, but think that men with money can defeat the law, we must show them that people who have no money can just as surely defeat the law through the awakening of sentimentalism about hanging.

Abraham Lincoln did say in the case of a worthy young soldier who had gone to sleep on duty that hanging would not do him any good; and in that case kindness probably did every one more good. But hanging does do some people good. It did good to the young murderer in Virginia, who was made truthful by no other means; and it was to me a most impressive fact that it did him that amount of good.

That hanging did other people good. I sat at table with a group of commercial travelers down the State who discussed the verdict of "Guilty" brought in by a jury of farmers who prayed before they voted, and these young men, not very religious, were profoundly impressed by the way in which it was done and by the fact that the murderer confessed. I am inclined to think hanging might do these young murderers good. It will probably do them more good than Joliet would do them. I do not pretend to know. I only do know that if the generalizations of the beloved senior editor of UNITY prove that it was right or wise or safe to ask for the reprieve of these young murderers, then the logic that I learned in college many years ago needs to be revised. For that argument was listed under fallacies.

With affection unchanged, believe me,
Faithfully yours,
WILLIAM E. BARTON.

First Congregational Church,
Oak Park, Ills.

The Brewers' Exposition

TO THE EDITOR OF UNITY:

Some months ago a Paris correspondent of a Chicago paper wrote about the Brewers' Exposition and Congress which has just been held at the Coliseum.

He said that "gaining official recognition from the United States of the value of beers as food and thus striking a body blow at Prohibition, was what the brewers hoped to accomplish by the Congress."

It certainly was a great day for the brewers when they got the government of the United States to advertise their meeting and their business. Secretary of State Knox directed the consuls to notify the governments where they were on duty that our government was to be actively identified with the Congress, that a member of the Cabinet was to be honorary president, that government physiologists and chemists would serve on committees of awards, and that the United States would be glad to have foreign governments send delegates.

It is not wonderful that an official of the Congress should have told a Paris correspondent that "a political issue in the next presidential election will grow out of the Congress," because of the open identification with it of the national administration.

The exhibition of machinery was a real marvel of the exposition. It was evident that a business that is so enormously profitable commands the brains and services of inventors and manufacturers and every thing possible is done to perfect machinery to supersede human labor.

With all the signs of great prosperity and the growth of the brewers' business, there was manifest in all directions a disposition to apologize for and defend the liquor traffic of the country. There were severe criticisms of the saloons as haunts of vice. One resolution adopted was that such places are dangerous and should be eliminated. In discussing the question, a brewer from Texas said there was no use adopting such resolution and condemning the sale in these vicious places, "when it is well known that most of the resorts of the large cities are in some way owned or controlled by the breweries." He said that the elevation of the saloons was the hope of the brewing interest and that this "must be done by the brewer's severing his connection with places of ill repute."

The model drinking place, elegant and orderly, was shown, and of course it will be taken for granted that the Chicago brewers who own most of our 7,000 saloons will transform them according to the model.

A Congressman from Pennsylvania maintained that "the manufacturers of malt beverages are benefactors to the race of mankind," and "do much for humanity by lessening the evils that come from drunkenness resulting from the use of stronger spirits."

A Chicago daily paper which seems to have taken the role of champion for beer, published an editorial during the Congress claiming that the solution of the temperance problem is to be found in the substitution of beer for the stronger liquors. But an objection to this philanthropic work of the brewers is the fact, shown by government reports, that while the consumption of beer has greatly increased, the consumption of whiskey has also been increasing year by year.

Maps of the United States were shown with the prohibition states printed in black, and statistics were given to show that prohibition tends to reduce membership in churches, the growth of schools and deposits in banks. Were these maps made as a joke, or to take off the anti-saloon maps showing dry territory? It really seems funny to claim that the reduction of the sale and consumption of beer will affect our churches and schools and banks unfavorably. The friends of the saloon are determined if possible, to identify Abraham Lincoln with liquor selling. It is well known that the saloon as an institution was unknown in Lincoln's early life and that liquors were sold in stores and at hotel bars.

One of the exhibits at the Brewers' Congress was a magnificd copy of a license to keep hotel and to sell liquors. It is true that Berry and Lincoln tried to run a grocery, but Berry was a drunken and dissolute fellow and the business failed, and they proposed to add the "keeping of a hotel." Nicholay and Hay said, "The hotel was never opened." Berry died a victim of drink and Lincoln was loaded with the burden of the debts of the firm for years.

The two features emphasized by the literature so abundant at the exhibition were the purity and wholesomeness of beer and the evils of prohibition. Great claims are made as to the nutritive value of beer as an article of diet, but these claims are contradicted by the recent investigations of scientists, especially in Germany. The fear of prohibition is manifest in pamphlets, circulars and newspapers.

Frank Beard had a cartoon with the title "The Coming Storm." It shows a saloon keeper in front of his saloon with a frightened face, looking into the sky. He holds in his hand a broken umbrella labeled "License," and there is above him a fierce cyclonic cloud filled with "votes." Some such vision seems to haunt the minds of the makers and sellers of alcoholic liquors. In visiting the exposition of the brewers advertised as a "$2,000,000 exhibit," whose purpose was to boom beer, I could not but contrast the child welfare exhibit held a short time before in the same building, which showed the perils and evils of beer to women and children.

DUNCAN C. MILNER.

Chicago, October 24, 1911.

Men and the Ministry Again

I have been interested in the recent discussion started by Rev. John Haynes Holmes regarding the retirement of so many men from the ministry. My interest is personal, for I am one of the guilty ones. Possibly my own reasons are typical of others'. I will briefly state the case.

I spent fifteen years in the active ministry of one of the great orthodox churches. During ten years of that time I was liberal enough to be called a Unitarian. But there was no Unitarian Church within five hundred miles of me. In the course of time the tension became so great that I resigned my position and started life over again in business. Sometime later a Unitarian Church was organized in this city and I became one of the first members. I went farther and, by my credentials, was enrolled among the ministers of the Unitarian Church, with view to returning to the active work. I disposed of some business interests that were paying me well and at a much reduced income accepted work for a short period. Finally I decided that I must retire from the active work. Why? I am now capable of twenty years of the best work of my life. Is it disinclination or disability that retires me? Not at all. Is it preference of business to the ministry? Far from it. The reason is frankly a financial one. Nor, under the circumstances, is that a mercenary reason. If I could receive one half the salary in the pulpit that I can make in business, I should be satisfied. It is not mercenary to sacrifice one half of one's income for the cause.

There is a limit under which the income of a man in middle life must not fall if he would do his

duty to his family. With a family at an expensive age, a minister in this city requires an income of not less than $1,800 a year. If he tries to live on less, he is sacrificing his wife and children to his own personal enthusiasm. While this may seem heroic and noble, it is not always manly or right. They have a right to a home at least as respectable as can be obtained on $150 a month. Such a home in our city will be quite a modest one.

It is true some churches pay a minister that salary and more, and by hunting for a call one might get in line for one of such churches, or, if one exhibits good ability he might in time be sought for by such a church. But for a man in middle life such a position is embarrassing. It is more satisfactory to turn to business for the income required by the home.

It is the instinct of home-preservation, the love of wife and children that leads many ministers to sacrifice themselves and their own personal preferences and tastes by leaving the ministry, and can you blame them?

The economic pressure of the cost of living is emptying our pulpits. In this country railroad engineers make about $250 a month, and brakemen receive higher wages than the majority of clergymen. Very ordinary men make salaries double and treble that of the ministers in their churches. Prices for rent, for clothing and food are advancing. But the minister has the same family to support on his meager income. The demands on him are increasing and his resources are relatively decreasing. There is a limit below which he cannot allow himself to fall as the head of his household.

Our ministers should become celibates or commit race suicide in order to maintain their integrity and their social position and pay their debts.

All trades have combined to protect the homes of the workers by demanding increased salaries and wages. Ministers have not combined. Their income has not advanced as the increased cost of living has demanded. The result is that a young man consecrates himself with enthusiasm to the ministry. He receives enough for his personal needs. But he marries. He has three children. They grow up and need education and all that will equip them for life. In many cases such a man in middle life finds the pressure too great to be borne. He makes a great sacrifice. In order to more adequately meet the needs of his family he leaves the work he loves for a work that will meet the financial demands of his family.

The problem of holding such men in the pulpit is a financial one. The income of the church members has greatly increased during the past twenty-five years. Their wealth has multiplied. They have doubled the wages of their employes. But the needs of the ministry have been much ignored. Without protest or complaint and bearing sometimes the reproach of the people, men retire to other employment. We hope a remedy will be found.

EX-MINISTER.

THE PULPIT

Summits of Personality

SERMON BY REV. J. L. MARSH

The life was the light of men.
The path of the just is as the shining light that shineth more and more unto the perfect day.—Prov. IV:18.

I seem to come across the word personality much more frequently in my reading now than formerly. I do not think it is altogether because of the sort of literature I read. The word has come into a much more common use than that of technical scholastic terminology. Thought of personality has taken a more positive and concrete form in modern use. It is nearly interchangeable with character, with mental and moral capacity. It sums up the qualities by which the human is distinguished from the animal. It is not, as I take it, altogether synonymous with individuality. There is an individuality about a plant or an animal, but hardly a personality. The quality of a person includes something more—a certain quality of moral consciousness—a certain relation of mental qualities that the individuals below mankind do not possess. Personality is a term which pertains only to the phenomena of human life, while individuality includes phenomena of the lower orders of life as well. Personality is human individuality. There are no beings below man, that we consider persons; whether there are beings higher than man whom we can think of as persons is a matter of rational speculation and belief.

The words individuality and personality, however, are often used synonymously, but the term personality is, I think, fast crowding the other term out of use. The recognition of personality is the conception of a higher and clearer distinctive phenomenon of life.

To be a person is more than to be an individual. Much indignation was aroused some years ago when the governor of Massachusetts—General Butler, I think—interpreted the statutes of the state as not recognizing a woman as a person. In the eye of the law in many states it is still a question whether women are persons. There are many people and some states that do not consider a negro as a person. I am not sure that an Indian or a Chinaman is legally a person.

Whatever be the fact in regard to the statutes (the lawyers may settle that), it is evident that personality is the sensitive spot through which justice and human recognition are to find satisfaction.

Personality is the commanding quality of mankind. Life comes to consciousness to its highest degree in personality. "The inner life of man is the central phenomenon of the world," writes a modern author. Individuals are valued according to the condition and power of that life.

We speak of "the power of a great personality," or of "the strong personality" of a leader, or we characterize one's personality as large or small—strong or weak—intellectual or moral—sensual or spiritual.

We acknowledge a mystery in personality, which is beyond accounting for. Neither can we limit or exactly define its powers, but we are conscious of its reality and we look up with reverence to the summits

of personality which are as real in the history of mankind as are the mountain summits that mark the surface of the earth.

"The genius of humanity is the right point of view of history," says Emerson; we may add that the power of personality is the right point of view of mankind. Personality is the quality or the phenomenon which mankind displays or interprets.

"Each man," to quote Emerson again, "is, by secret liking, connected with some district of nature, whose agent and interpreter he is. . . . A man is a center for nature, running out threads of relation through everything, fluid and solid, material and elemental. . . . Each material thing has its celestial side; has its translation through humanity, into the spiritual and necessary sphere, where it plays a part as indestructible as any other."

Man is the interpreter, the representative of personality. This gives him his place in the gradations of life. He is the highest summit attained in the process of growth. In him the divine and the human intersect, and the point of intersection makes personality.

Certain properties or powers inhere in certain substances and are manifest in the phenomena of matter and force and life. The human being likewise has a power of manifestation and influence peculiar to itself. The strength and quality of this power vary greatly with individuals, but it exists in every person. The conditions are there and, strong or weak, the radiation goes on. "Character," writes Emerson, "is that which acts directly and without means." This might be a definition, or a suggestion rather, of what personality is: to wit, that force which acts directly from the center of human nature; the influence which is peculiar to mankind.

There are qualities and powers belonging to a person which do not belong to other creatures or things. Man has a personality which differentiates him from other creatures. We rank persons according to the qualities manifest in their personality. Human history evidences the fact that there is great power of variation in personality; some persons tower above others in certain manifestations of power.

It is a common saying that human nature is always the same, but this is not by any means to declare that all men are alike. It is a common scientific fact, that the lower the order of life the less variation there is between individuals. Individuality is most pronounced in the higher organizations. In mankind are the greatest variations seen. The differences between individuals are the widest. So it is that we find some persons rising to the heights of power to which others look with admiration and from whom they seek self help.

As we look back over history these towering personalities form the prominent features, they are the summits that rise above the ordinary level. The indistinguishable mass of individuals finds representative expression in those leaders who rise high enough to remain in view to many generations. The way of human evolution, like that of the lower orders of life, is through the dominating qualities of individuals.

Persons arise with powers so exceptional that they become leaders, and receive the homage and emulation of mankind. Human nature is much alike in this respect, it has always and everywhere produced these summits of personality. The highest mountains on the earth are indications of most powerful internal forces. Mountain ranges and systems indicate certain conditions favorable to similar results, conditions which gave the same general direction or trend to the outlets from within. So human leadership indicates the human power working within and finding prominent expression in certain ways and directions.

One way in which human personality has found expression is in what we may call the intellectual trend, or the intellectual elevation, or, if you please, the intellectual variation.

Just what intellectual power is we may not tell, but we know its nature well enough. It is the power which leads to knowledge, to thought, to understanding, the power that senses a meaning, a law, an order and purpose in the relations of life. It is the power of interpreting truth and giving expression to realities. It has many trends through earth and through the heavens—through things material, and through things spiritual, through science, through philosophy, along the courses of law, of art, of religion, or the ocean of culture.

Great summits tower up in these various departments—summits from which shines a glory that catches the eye and holds the mind of ages.

Emerson says that Plato was the mountain from which all the drift boulders of philosophic thought have been detached. The same may be said of Emerson himself. How many boulders of thought have been cut loose from him and drifted to a setting in sermons and essays! This present discourse, for example!

The mountains are mined for their rich ore and for their nuggets of precious metal. So men are continually delving around the summits of great intellectual leaders, and the leaders themselves look back and up to other leaders. Emerson to Plato, Plato to Socrates, Socrates to Zeno, and so on.

Whence came these leaders? How happens it that the low plain of human nature is overtopped by these men whose intellects soar beyond the comprehension of the common mind? How is it that a Galileo, a Copernicus and a Keller reinterpret the universe to man, and re-condition human thought and knowledge for centuries?

How is it that a Darwin and a Spencer in our own century have reinterpreted the processes of life and thought and changed the point of view of science and of philosophy? How can you account for the force of a Huxley or a Gladstone whose minds traverse familiarly fields of science and philosophy, of history and art, of politics and religion?

What far-reaching power is that whereby the Newtons and Keplers, Herschels and Lockyers and Proctors read the laws of the heavens and interpret the harmony of the spheres?

Not one in a thousand persons—no, not one in ten thousand, can understand or make these mighty calculations. The laws of higher mathematics and the realities of abstract thought and the comprehension of philosophical problems are as far removed from common knowledge and ordinary attainment as heaven from earth and are about as mysterious to the untrained mind as a supernatural heaven.

Intellectual power rises in Shakespeare to a height which seems insurmountable. The thought, knowledge, art and imagination represented in Shakespeare

form a summit that is cloud-capped with the mystery of human personality. The difference between the mind of Shakespeare and the mind of the illiterate and uncultured person is so great as to be considered almost a difference in kind and not in degree.

When the sultan of Sulu visited, by invitation, the United States cruiser "Charleston," his wonder and admiration were greatly excited by what he saw. He was allowed to touch an electric bell which called a servant before him as if by magic. He was taken into a dark room and told to turn a button and he was transfixed in amazement at the glory of electric lights that sprang out before him. When he fired the automatic gun he was so scared that he could not remove his finger from the trigger and an officer had to cut the tape which supplied the ammunition in order to cease the firing. The frightened sultan could not be induced to fire the larger guns. His attendants meanwhile had had the blades of their knives magnetized and they begged to be taken ashore, for they believed the evil one himself was abroad. At night, when the electric searchlight was thrown upon the village, the inhabitants fled *en masse* and could not be induced for weeks to return. It is said that the sultan was finally induced to sign the treaty of allegiance to the United States by the gift of a phonograph which had so charmed the ear of his mother that she would not let him sign the treaty unless the phonograph was given to her.

What a well nigh infinite difference between this leader of the Sulus and the leadership of a Shakespeare or a Newton! We may well think that the personalities differ in kind as well as degree. What summits of art are reached in the personalities of Raphael, Angelo, Titian, Turner, Whistler, Abbey, St. Gaudens, French, Story and others through whom the beautiful and the heroic, the historic and the human have been served and brought to expressions that hold the hungry eyes of people in wondering admiration! How we look up and listen to the music that comes from the heights where stand a Mendelssohn, a Beethoven, a Handel, a Hayden, Mozart and Wagner!

When we strike that trend of personality which radiates through the region of religion, how the clouds are pierced by persons like Zoroaster, Moses, Confucius, Isaiah, Buddah, Jesus, Mahomet and lesser peaks who have power to serve and to interpret the moral and spiritual realities of life. These summits seem to rise higher than others, they shed a glory on all others. The light which radiates from them suffuses life with a softer and more lasting glory. Their points of intersection seem higher and there are indications of a larger circle. Their power touches us to more of wonder and reverence and convicts us perhaps of more weakness and ignorance in ourselves. We seem to see a difference here in kind as well as in degree. But yet we know that these great manifestations of power are but illustrations of the way and the scope of human personality.

"Nature never sends a great man into the world without confiding the secret to some other soul"—(another Emerson boulder). No power has ever been manifested by any person that has not found recognition sooner or later by others, and that recognition provokes similar power in others.

We bust waste our efforts when trying to account for leaders. We lose much in trying to measure them and in comparing heights. We gain most by acknowledging and obeying them, and climbing toward their summits.

Abraham Lincoln stands in our history as one of the towering summits of personality. Born in the humblest conditions, growing up without the advantages of culture, with few opportunities, in surroundings that tended to keep him in subjection, he rose steadily by the force of life within him into knowledge, into position, into authority, into leadership. With an intellectual and moral comprehension of public affairs and of human relations, he maintained an integrity of manhood and a power of public service which has seldom, if ever before, been attained. He was more than the leader of a party, more than an officeholder, far more than a politician. He was more than the leader of the nation. He was the representative of a principle, the expression of the sentiment of brotherhood and the justice of citizenship, and as the authority of truth he gave forth the higher powers of personality.

Patriotism and manhood have no more impressive personality to look up to than Abraham Lincoln. His greatness looms higher and higher to succeeding generations. As we understand more clearly his motives and interpret the reach of his mind and the quality of his thought and the dignity of his character, the higher he rises and the more mysterious is his personality. Yet, as Lowell says:

> His was no lonely mountain-peak of mind,
> Thrusting to thin air o'er our cloudy bars,
> A sea-mark now, now lost in vapors blind;
> Broad prairie rather, genial, level-lined,
> Fruitful and friendly for all human-kind,
> Yet also nigh to heaven, and loved of loftiest stars.

Washington stands unrivalled in the purity, strength and dignity of his personality. With more culture and refinement than Lincoln, he had a like integrity, an equally large intelligence, a will and conscience as strong and clear, and a power of service and devotion to his country not surpassed. In his ability as a leader, both in war and peace, he was a center radiating a force which drew the best ability of the time into organic union. His high ideals and his far-reaching vision gave an impetus to the nation which is still felt. Standing high among public leaders, he stood even higher in the quality of his personal character. His honor, honesty, loyalty and straightforward truthfulness rise high and real amid the traditions and myths that gather about him. As has been said of another, we may say of him, "he was so severe an adorer of truth that he could as easily have given himself leave to steal as to dissemble."

It is good for the nation to pause each year in this month of February and turn admiring eyes to the heights attained by its two great leaders, Washington and Lincoln. They send forth a force that is positive and personal; to think of them exalts our ideals and quickens our resolution and dignifies our own personality as individuals and as a nation.

> 'Tis splendid to live so grandly
> That long after you are gone
> The things you did are remembered,
> And recounted under the sun;
>
> To live so bravely and purely
> That a nation stops on its way,

And twice a year, with banners and drum
Keeps its thought of your natal day.

This month of February memorializes the birth of a galaxy of historic personalities. A glance into a calendar of anniversaries shows that the month of February enriched the world by the births of Copernicus, Galileo, Charles Darwin and Joseph Le Conte, whose stars shine in the heavens of science. Washington, Lincoln, James Otis, Josiah Quincy, Millard Fillmore, E. R. Hoar brighten the constellation of the state. The religious constellation of the month includes Melanchthon, Cotton Mather, Bruno, F. W. Robertson, John Henry Newman. Mendelssohn and Handel come into the group of musicians. Among the poets and authors are such stars as Lamb, Dickens, Ruskin, Lowell, Curtis, Victor Hugo, Longfellow, Renan, all stars of the first magnitude. Philanthropy and invention have their stars in the persons of George Peabody, Peter Cooper, Thomas Edison. Truly, February is gloriously starred with lives whose light, "Still travelling downward from the sky, shines on our mortal sight."

The mythological thought which transferred the names of human heroes after death to the stars in heaven and thus perpetuated their memory, is suggestive of the truth that the influence of human personality is enduring and glorifying beyond all other force or quality of energy.

"A superior and commanding intellect, a truly great man," said Daniel Webster, commemorating Adams and Jefferson; "a truly great man, when heaven vouchsafes so rare a gift, is not a temporary flame, burning bright for awhile, and then expiring, giving place to returning darkness. It is rather a spark of fervent heat, as well as radiant light, with power to enkindle the common mass of human mind; so that when it glimmers, in its own decay, and finally goes out in death, no night follows; but it leaves the world all light, all on fire, from the potent contact of its own spirit."

But personality belongs not alone to the great. The light shines from life, rising to more or less glory in every person. There are summits to be attained in the experience of every person from which the light and heat of personality radiates. Every height of intellectual power attained, in knowledge, science, literature, art, sends forth currents of lasting power. But even brighter and more powerful are the influences that go forth from heights of moral excellence. All other glories fade and grow weak with time and change and become overtopped by other summits, but moral qualities "shine bright and brighter to the perfect day." In the progress of mankind what is earthly, local, political, merely intellectual, becomes lost, absorbed, assimilated or overpowered by what is heavenly, universal, spiritual and moral; for the power of personality is essentially spiritual, and it brings all things finally to itself. So it is that the highest and most influential personalities are those that represent the spiritual or religious powers of mankind.

The spiritual leaders seem to be lifted highest from the common level and win the homage, even the worship, of men. But the purpose of my discourse has miscarried if you do not recognize all such leaders as results of human personality. They differ not in kind but in degree—not in nature, but in quality, from other leaders, and all are of one family, living children of the Great Personality in which we live and move and have our being.

KATE SHELLY, HEROINE

Kate Shelly stands in her cottage door
And peers out into the night,
For she sees, slow creeping through the storm,
The pilot engine's light,
And it must cross the trestle bridge
Above the swollen creek.
It stops. It runs. Then down it goes,
With one long, fearful shriek.
"Kate, stay," the wailing mother cries.
But the young soul rose up high —
"Nay, mother, I must try to help,
Tho' I should fail, or die."
She finds the wreck, but cannot save,
Yet from the deep, below,
A man shouts up two frightened words.
She answers him, "I know."
The train! The train! The swift express,
The crowded Western train!
How shall she quickest reach the wires?
By Boone her hope is vain,
But, to Moignona's but a mile—
And yet so dark and drear,
To brave it in that stormy night,
The stoutest heart might fear.

Torn by the undergrowth and drenched,
The rain and wind defied,
She reached the raging Des Moines,
And the bridge that spans its tide.
A bridge not made for human tread,
But "On!" her spirit cries.
A bridge of full four hundred feet,
Nothing but rails and ties.
And if one step should miss—
Down fifty feet below her
Rolls the watery abyss.
So on her hands and knees she creeps,
Fighting the wind and rain,
Staining the timbers with her blood,
Yet heeding not the pain.
Then on and on she bravely sped,
Thick darkness round her lay,
Save when the vivid lightning
Made a still more dreadful day.

At last the bridge is fairly crossed,
And bleeding and out of breath,
She yet has half a mile to run,
A fearful race with death.
O'er fallen trees, o'er rocks, through creeks,
Until, O blessed sight,
She sees the wayside station house,
And its one glimmering light.
Then all forspent, with failing strength,
She pushes wide the door.
With gleaming eyes and parted lips
She stands upon the floor.
"The trestle's down, the engine's wrecked!
O save the coming train."
The man springs to the saving wires.
She has not come in vain.

Then tenderly they comfort her,
They ask, "How did you come?"
And hearing, lift their hearts, and hats,
And are a moment dumb.
Not a soul among them
Would have dared that passage dark and wild,
Ah, but God's angels
Had a charge to keep that noble child.
O brave Kate Shelly!
Though hard work thy daily portion be,
Mothers with happy pride,
Now name their daughters after thee,
And every child who hears thy tale
Shares in thy noble strain,
And dares with thee that perilous pass
To save the coming train.

—*Author Unknown.*

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THE FIELD

"The World is my Country, to do good is my Religion."

ABRAHAM LINCOLN CENTRE, CHICAGO, JUNIOR SECTION.

The following report of the Junior Section was read at the Annual Meeting of All Souls Church, Jan. 11, 1912.

For the third time we beg to submit the report of our efforts for the children of the neighborhood.

Last summer we had a camp at Clear Lake, Wisconsin, where eighty children enjoyed two weeks in the woods and their mothers the same two weeks at home. Mr. Max Adler furnished and equipped the camp and, with some others, made such a summer possible as these children had never known. Even now the boys and girls are asking if we will have a camp next summer. This camp, at such a distance from Chicago, would have been impossible except for the kind coöperation of the railroad officials and many others which enabled the children to get out into the country, many of them for the first time in their lives. Out of our interest in this camp and the lessons it taught, grew our interest in a camp conference held here in October. From that conference we hope will grow better organized camp work for the entire city that will more adequately meet the needs of the city.

The Manual Training department came under the Junior Section last year. We are told we have an especially good equipment, and we propose to use it. Last year the cost exceeded the receipts by only $23.73. This year the outlay will be greater and the income smaller, but we trust the committee will be able to finance it.

Dr. Frew has converted the boys from Hooligan's Sluggers into Lincoln Centre boys. It is true some have been snatched from our midst and taken to St. Charles and the John Worthy School and those who return to us from both places come back worse than they went. With all the expensive machinery and institutions for boys and girls after the law gets them, there seems a stupid lack of effort to prevent their becoming criminals.

After they leave school at fourteen, nothing is done except such privately supported work as we have here. We all realize how far short we come of wisely meeting our opportunities, yet in this whole neighborhood there is no other place where boys and girls, irrespective of race or religion, can come for warmth, fun and advice. Dr. Frew has done wonders with the boys, whom he has greatly influenced with his gentleness and interest. The rowdies of a year ago are trying to be gentlemen, but we feel the need of greater effort and a wide influence to get hold of this particular gang.

Miss Hofer and her helpers have been doing the best work yet done at Lincoln Centre for the girls. Any of us who attended the Harvest Festival realize what good work Miss Hofer can do with the crude material at hand. We have found her a never-failing source of helpfulness and suggestion, whether in the interest of boys, girls or mothers. She works with the girls, not for them. It has seemed to us that the weakness of most of our efforts and others' efforts for the unfortunate is that we try to do for them till we hinder them, even in their pleasures.

Thanks to Miss Hanks, Miss Brown and Miss Wetmore, we got our mothers together and organized a Mothers' Club, as democratic as there is in the city. Another year we hope to have a report from its president, Mrs. Heller, which will show it to be one of the strongest means of social upbuilding in the neighborhood. Already it deserves much more than this passing notice.

It is of interest to us that the Oakland School is opened twice a week as a social center. The neighborhood of the Doolittle school needs it much more and we desire your influence in helping to get it opened.

The bathing beach at Thirty-ninth Street, opened and maintained under the Oakland Branch of the Juvenile Protective League, was of special interest to us because it provided a wholesome outlet for the 500 children who could not go to camp. Day after day as many as five hundred people used that beach. Two thousand dollars has been set aside by the city to keep up this work the coming year.

It is important that we all interest ourselves in keeping this beach open till such time as the South Park Commissioners take it over. We want them to find such a neighborhood sentiment and demand that they must establish one of their two beaches and possibly the pleasure pier no farther south than Thirty-ninth street, preferably at Thirty-ninth street. If we are wise we will begin at once to cultivate the South Park Commissioners.

The League can congratulate itself on being the first to make the city and the Illinois Central Railroad realize that they can meet each other as reasonable beings. Till last summer nothing seemed possible but a long-drawn out fight. No one was willing even to consider "making terms with such an awful menace to the peoples' rights as the Illinois Central Railroad." We found them more than reasonable and willing to meet the city three-fourths of the way.

Mr. Jones and all of us regret the falling off of his study classes. The people who thirty years ago gladly availed themselves of the rare opportunities of study with Mr. Jones came to Chicago from small towns, mostly, though even the South Side was village-like then. Now these places are taken by people, city-born and bred, who even in their nurses' arms learned the excitement of five-cent shows. The moving picture shows, summer gardens, dance halls and cheap theatres scarcely meet their demands for excitement, ever more excitement. Our efforts have been to induce the children of this neighborhood to pause long enough in their mad chase for excitement to partially realize Lincoln Centre.

Have our dreams come true, are we satisfied? By no means. Why we even dared hoped by this time to have Lincoln Centre so over-flowing with children that you would be seriously considering putting us out into a building built for boys and noise and where girls and fun would not interrupt the serious work of the elders.

Our finances have never bothered us, so generous has been our backing, except that the readiness and confidence with which money has been entrusted to us makes us realize the seriousness of our work and discourages us over the small amount of good accomplished compared with that accomplished by others who spend much less.

OLIVE COLE SMITH.

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